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THE REVIEW.

Rev. Prefect of College Library

By ARTHUR REUSS.

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NOTES AND REMARKS.

"AMERICANIZING" THE PHILIPPINES.—The Manila correspondent of the N. Y. *Sun* (July 8th) writes to that paper that "the Red Men have organized a Manila branch and now the Masons are about to erect a lodge under dispensation from California."

Thus the "Americanisation" of that island group is going merrily on.

....A *Globe-Democrat* despatch from Kansas City, dated July 16th, announces that Bishop Fink of Leavenworth has forbidden the people of his Diocese to affiliate with the Modern Woodmen and the Knights of the Maccabees. Catholics who are members of these orders must withdraw.

* In Sweden, the government is waging a strong and serious fight against drunkenness. Not content with passing severe police laws and carrying them out vigorously, it arrests every relapsed drunkard and locks him up in a house of correction, where he is thoroughly dosed with alcohol, it being mixed into every portion of his food and drink, until he is so utterly disgusted with the taste of it that he can not even bear the smell of wine or whiskey for a long time. It is claimed for this original and drastic cure that it is permanent in nine cases out of every ten.--L. B.

——The *Catholic Standard and Times* (July 14th) informs us that there is an English translation of the "Summa" of St. Thomas Aquinas, from the pen of Father Rickaby, S. J., published by Burns & Oates, London.

THEOSOPHY NEW AND OLD.

Washburn Hopkins, Professor of Sanskrit and Comparative Philology in Yale University, contributes the following instructive paper to the N. Y. *Independent* (pp. 1552-1555):

Modern theosophy differs from most other sects in being taken seriously only by its own disciples. With other creeds we differ respectfully; at theosophy we feel amused. Is it ignorance or a substratum of common sense that prompts the incredulous smile? A modicum of both, perhaps. When a child tells us that he knows something very important but it is a secret, we smile in the same way. Our maturer wisdom teaches us that the mystery is one not essential to our happiness. Great truths can not remain hidden long. What is vital grows, expands, and becomes known to all.

An inkling of this seems lately to have affected our modern theosophists. Formerly, with a fine disregard of historic actuality, the illuminate claimed that they taught "esoteric" Buddhism. Then it was shown that Buddhism had no esoteric teaching. Buddha himself said that he held no "closed fist" or mystery kept from the multitude.

Whether it is a tardy recognition of this fact or merely the inkling just referred to that has moved the high priestess of theosophy to shift the claim and at the same time to enlighten us as to the true inwardness of theosophy, is immaterial. The important point is that she has recently come very near to revealing what theosophy is.

In Mrs. Besant's lately published address at the Benares Central Hindu College she still calls theosophy the "bidden wisdom of ancient India," but she adds that it is the "teaching of the Masters of Yoga," and says further: "Theosophy is the root of all religions, the basis of all the teachings, and it unites them all....All the faiths of the world join in this, for it is divine wisdom.....The common ground of all religions.....Hindu, Buddhist, Christian or Mussulman."

It is true that the priestess does not open the closed doors of her temple, nor offer in person to show us more than this. But she has done what is far better, given us the keys to the doors and permitted us, with their help, to enter the inner shrine. And certainly we shall do so, for the secret appears to be momentous after all. To unearth the root of all religions is a serious matter. We observe that the shrine where the root is cherished lies back of two doors. The outer we open with this key: "Theosophy is the common ground of Hinduism, Buddhism, Christianity, and Mohammedanism."

By subtracting from each what is peculiar to itself we can easily ascertain what is the common ground of these four religions. The moral side may be omitted, for we are dealing here with things metaphysical, not ethical, and the common ground is one of divine wisdom. The wisdom, then, peculiar to Christianity is the interrelation of God, Christ, and soul; to Mohammedanism, the interrelation of God and soul and the office of the Prophet; to Hinduism, the relation of God to gods and men; to Buddhism, in so far as it recognizes God and soul at all, which it does not recognize in its earlier phase, the relation of God to soul, and of soul to Karma, a factor also in Hinduism.

The only common ground here is the relation of God to soul. The science which expounds this relation correctly might well call itself theosophy or divine wisdom. But Mrs. Besant says that her theosophy is this relation as expounded by the Masters of Yoga. This, then, is the key to the inner door, the true explanation is that of the Yogin.

But here we turn about, somewhat discomfited at finding out that we needed to borrow no key. The mystery was ours all the time. For though there are many Hindu religions which make a show of concealing truth, it is exactly the religious philosophy of the Yogin which from the beginning boasts that it is open to all to learn, "a religion for the king and for the slave, even for women," if Mrs. Besant will excuse the discourteous contempt implied in the words of one of her old masters. The Yoga religion is a mystery only as all metaphysical matters are mysterious, but it is not a "hidden wisdom" in any other sense. The Masters of Yoga published all their secrets two thousand years ago, not only in philosophical works, Sutra, but even in popular tracts intended for the many.

We fear, therefore, that Mrs. Besant has been hoaxing us again. At first she advertised theosophy as esoteric Buddhism, and now when the public knows that Buddhism is not esoteric, she shifts the seductive title and calls it the "hidden wisdom of the Yogins." What will be done when every one recognises that the Yogins' wisdom was not and never has been hidden? For theosophy without mystery would certainly be unprofitable, if not stale and flat.

Nevertheless, it is useful to know that though we had the key, we hold it now with the priestess' own acknowledgment that it is the right one and that we are authorised to use it. What, then, is that which is supposed to lie concealed behind the "Teaching of the Masters of Yoga?" Obviously the best way to find out is to back out of Mrs. Besant's shrine as soon (and respectfully) as possible, and turn to the old masters themselves. For who knows what caricature of their teaching may be taught in a temple where even the high priestess says, in contradiction of their own words, that they concealed their wisdom? This, then, is their teaching, the old Masters of Yoga.

The human soul (they say) is a powerful little engine, much more powerful than the box in which it is encased. It is part of the Supreme Soul, and when once it succeeds in getting out of its box by cutting the chains of matter which bind it there, it becomes a godkin on its own account and like its Supreme Prototype can control matter. Yes, and other souls less powerful than itself. When it has succeeded in doing this, the soul lives a very active and agreeable life, for to keep in fit spiritual condition it must exercise itself vigorously in such a way as to maintain and in-

crease its power over matter. Therefore it leaps with mighty leaps, even over the Himalayas; enlarges itself till it is big as the earth; condenses itself till it is the size of an atom; stands on one toe (for it has a subtile body of its own), and standing thus shakes the whole earth. Furthermore, with its handy little body it can creep like a fairy into other people, and control them by psychic force, making them do anything it wishes. All the time the soul is engaged in these useful diversions the gross body, or, in other words, the man to whom the soul belongs, being deprived of soul, naturally lies inert and senseless. But when the soul, still tied, like a bird to a string, at last comes back to the body, then the Yogin wakes up in body and becomes like other men.

At last, however, this perpetual exercise so strengthens the soul that it can break all its bonds. Then the soul flies up, leaving the broken string and the cage behind it, never looking back, but soaring up to heaven, where it roams about in great happiness, free of all earthly ties, riding on a celestial car "attended by lovely women and with a musical accompaniment," or, if it will, abandoning even these celestial joys and entering the Supreme Soul.

The Masters of Yoga are not quite unanimous on this last point. The earlier Yogins were content with controlling nature even after death, and looked forward wistfully to the time when they could stop practicing austerities on earth and sojourn for ever in the company of beautiful damsels. The latter Masters, however, regarded this goal as too worldly, and taught that all the eight powers of the soul were practiced simply to strengthen it and prepare it for immediate absorption into the Supreme Soul. Therefore in the case of a perfect Yogin all these exercises and heavenly delights ceased just before death. The man's soul was "freed," and went directly into the Supreme Soul, while the man without a soul still retained mind and senses. But, it is added, ingenuously, "he dies very soon after this."

This is the essential teaching of Yoga according to the ancient philosophers. But of course there is a great deal which leads up to this, the culmination of the teaching. No man can serve two masters. The Yogin must sacrifice body to soul. All gross desires, fancies, and thoughts must be suppressed, for such thought has no place in soul. First of all, like any ascetic, the Yogin must get rid of moral faults—some masters give one group and some give another—and this requires self-restraint. Much more severe, however, is the discipline necessary to "release." This is effected by strenuous exercises. Yogin means "one who fits himself or exercises" (subsequently understood as "one who fits himself for union" with God). He must sit in certain painful postures, checking his breath, and reducing thought to a minimum by staring at the tip of his nose. He must "place his soul" in this or that part of the body and so gradually acquire mastery over it, or rather let the soul, which is the true self, acquire mastery over the body. He must learn to starve and subsist not only on air, but almost without it. He must "concentrate thought," but not in our sense, for the concentration aimed at is such focusing of the mind on one thing as to keep all thought quiet, or, in other words, he must learn to think of nothing. The highest expression of this meditation on nothing, dhyana, is the cataleptic trance, samadhi, in which the mind is suppressed but the soul is in full activity. In this state it roams about practicing the "eight Yogin powers," or "lordships," as they are called, which prove the soul to be lord over matter. A Yogin with these powers is a Mahatman, or Master Soul.

The most important power acquired by the Yogin was that of controlling other souls. The various Yogin tales handed down from a remote antiquity prove clearly that this was nothing less than hypnotic influence. This, moreover, was the secret of his real power. For any one can go into a trance, and, on recovering, tell what wonderful things one did invisibly, and the scoffer may reply, "Prove it." But in the exercise of hypnotic influence, which neither operator nor subject doubted was due to a transfer of soul, lay an argument not to be gainsaid. The proof, as the Yogin said, like his knowledge of God, was by "autopsy." One could see for one's self that the Yogin had a supernatural power.

The Yogin was, in fact, the first practical spiritualist or conductor of psychical research, and he made some interesting discoveries both in psychic and in physical matters. In the latter domain, for example, he learned how to go without eating, and almost without breathing, for weeks and months; an experience incredible to robust beef-eaters, but a fact nevertheless. The power is gained by a very gradual diminution of nutriment, whereby the Yogin is scientifically reduced to a vital standstill. In this condition with all his orifices closed with wax, he can remain shut up in a box for six months.

Such faculties made him patient, and his visions undoubtedly led him to believe that he could do all that he saw himself doing when entranced. In and for himself he is an interesting figure, if somewhat pathetic, with his dreams of music and fair damsels, and all the other joys which awake he refused to accept.

This then, according to Mrs. Besant, who has referred us to the old Masters we have been following, is theosophy, the root of all religions, which explains the relation of God and soul. It consists in the identification of all psychic matter, God or soul, and the belief that the soul can acquire supernatural powers and fit itself for union with God by means of certain bodily exercises, leading to the suppression of mental activity and the eventual release of the soul.

We hesitate, however, to accept suppression of thought as the best means of acquiring knowledge. For we have a painful remembrance of the perfected Yogins who sit to-day in Benares with empty eye and vacuous face, the result of this same suppression of thought. But we are grateful to Mrs. Besant for letting us know exactly what theosophy is.

WASHBURN HOPKINS,

THE SPHERE OF THE CATHOLIC LAYMAN.

An Address by the Hon. Zach Montgomery.

III.—(Conclusion.)

These are the main planks of that little platform. You will observe that there is a vast amount of parentalism, but no denominationalism, no pro rata division business in this platform. Appended to that little platform was a petition, asking the California legislature to submit it to a vote of the people, with a view to having it incorporated into our State Constitution. As already stated, that platform, and along with it said petition, was sent to some fifty thousand voters in and about San Francisco and Oakland. About the same time, on October 6th, 1879, a public meeting was held in the Oakland Congregational Church, at which the State Superintendent of Public Instruction presided, for a discussion upon the merits of that platform. And after the discussion, each one of its seven propositions was, one by one, put to vote by the State Superintendent, and every one was carried by a large majority, at least five out of six of whom were non-Catholics.

Soon afterwards, I went in person with that petition to nearly every prominent clergyman of every creed, both in Oakland and San Francisco, and nearly every one who had read the pamphlet, including twenty-four leading Protestant ministers, and every county officer of Alamedo County, except the County Superintendent of Instruction, and including also two judges of our Supreme Court, signed the petition. I relate these things, and—if time permitted—could relate thousands of kindred facts going to prove that Catholics have no occasion to take the buck ague every time a fellow Catholic assails our public school system, provided he assails it from a parental standpoint; maintaining the God-given right and duty of fathers and mothers, without distinction of creed or party, to direct and control the education of their own children according to the dictates of their own consciences. In fact, the only way that the Catholics of this country, either priests or laymen, can ever rid themselves of the horrid suspicion of wanting to appropriate the public school funds to the use of Catholic schools, to pay for teaching the Catholic religion, is to come out like men and proclaim themselves the unflinching friends of parental rights. Before I tried that experiment with the pamphlets, I had such an abiding faith in the intelligence, zeal, and patriotism of our Catholic people, that I believed firmly that after successfully making the said experiment, the Catholics all over the country, profiting thereby, would keep the ball rolling until the great body of our American people, seeing the ruinous results of our false and anti-parental system of education, would assert their parental authority, repudiate this body and soul destroying system, and plant upon its ruins a far better one; and thereby rescue from impending ruin the millions of American children that are traveling the road to temporal and eternal ruin. But I must confess that in this I was sadly deceived. Our Catholics seem actually afraid to tell the truth about the public school system. And just what they are afraid of, I can not understand; unless it is that they are afraid of cheating the Devil out of the millions of human souls that that system is sending to his satanic majesty's dominions. Can it be that Catholic laymen are waiting for their clergy, their bishops and priests, to tell them what to do as American citizens, in order to protect their rights and liberties, and the rights and liberties of their children? If that be so, let me tell them that this is another sad and fatal mistake, even worse than the mistake made by Archbishop Hughes in his pro rata division business. When Archbishop Hughes got up and presented that petition to the New York City Council, he was outside of his proper sphere; and being outside of his sphere, he naturally blundered. It is all right and proper, and necessary, for priests and bishops and archbishops to proclaim in thunder tones and demand that Catholic parents give their child-

ren a good Catholic education. But when it comes to so shaping the laws as to remove all legal barriers standing in the way of the faithful discharge of that great duty, this is work for the layman. This is within his sphere. And he should neither wait for priest, bishop nor Pope. When it comes to changing the law of the land, and especially our school laws, there is probably no class of our highly educated men more timid than are the Catholic clergy. This is doubtless because of their very natural fear of provoking the charges of priestly interference in politics. As an illustration of timidity: Some time ago, after my educational platform had received the cordial indorsement of some twenty-five distinguished American bishops and archbishops and also of Cardinal Manning of England, and also a multitude of distinguished Protestant ministers and other leaders of American thought, I sent a copy of this platform to one of our most eminent American Catholic divines, from whom up to that time, I had not received an opinion on the subject. After reading it he wrote me saying, "I do not see how any reasonable person can object to your platform," but, said he, "don't you think that your third proposition may be construed as opposed to our public school system?" In answer to this enquiry I lost no time in writing back, saying, "If there is a single one of my seven propositions that can possibly be otherwise construed than as being opposed to our public school system, I should not rest easy until I had made that fact so plain as to leave no doubt whatever on the subject."

I relate this little incident in order to put Catholic laymen on their guard against relying upon a Catholic priest or prelate for advice in political matters. In matters of morality and religion, yes. They are God-appointed guides. So let us hear them. But for heaven sake let us not verify the truth of the old Know-Nothing and A. P. A. slander by making them our political guides also. Let us leave them in their own exalted ecclesiastical sphere and let us stand firmly by and maintain our rights and discharge our duties within our own sphere as Catholic laymen and free-born American citizens.

In order that a Catholic layman may live and act within his proper sphere, as such, he must not be satisfied with talking Catholicism, but he must live and discharge his duties as a Catholic—his duties to his God, his family, his neighbor, his country and himself. It is only thus that he can either achieve his own salvation, or by his example open the eyes of non-Catholics to the truth, the beauty, the consistency, and the divinity of the doctrines and teachings of the Catholic Church. It was thus during our Civil War the Catholic clergy and the good Sisters of the various religious orders, by their self-sacrificing and charitable devotion to the wounded and dying on the battle-field, and to the sick and suffering in the hospitals, did more for the cause of Catholicity than could probably have been done by the most eloquent sermons that ever fell from the lips of mortal man.

The other day I saw a statement in the last number of the *Literary Digest*, to the effect that a most careful taking of the Catholic census of the United States showed an American Catholic population of ten millions, one hundred and twenty-nine thousand, six hundred and seventy-seven. Now suppose each one of these Catholics carried his religion into his daily life. In other words, suppose they all lived and moved and acted within their proper sphere as Catholics, what would be the result? Why, we should have upwards of ten millions of lay Catholic missionaries, silently but constantly and powerfully preaching the gospel of the Catholic Church, all the way from the borders of Canada to the Island of Cuba and from the State of Maine to the City of Manila, proclaiming Catholic principles with an eloquence that no man or demon could resist. There can be no doubt that if the great body of our Catholic laymen would thus carry their religion into daily and hourly practice, in all their dealings with their fellow-citizens, they would soon bring into the Church millions of those who are to-day kept aloof from us by the bad and scandalous lives of those who are Catholics in name, but worse than infidels in practice. Now if I am correct in this, what a fearful responsibility rests upon the shoulders of our bad Catholics, who at the great accounting day, will be called upon to answer for every human soul they might and should have brought to Heaven by their good example, that has been deterred from seeking or finding the truth by their scandalous lives.

We must remember that religion is a great science, and such a science as they do not teach in the public schools. It is the science which, when properly understood, marshals to its aid, and makes auxiliary to itself, all other sciences. It is the science that turns bitter into sweet, pain into pleasure, sorrow into joy, and hatred into love. It is the science that turns monetary poverty into eternal riches. It is the science that made the martyrs smile while their bodies were stretched upon a rack; their flesh torn and lacerated with hooks, roasted upon a gridiron, or boiled in caldrons of pitch. It is this science, that like the philosopher's stone, turns every species of human misery and human ills into the golden coins of merit with which to purchase joys eternal. To learn and practice this great science, and to see to it that his children learn and practice it, is the chief, and I may say, is the only business of a Catholic layman.

May God speed the day when every Catholic in America and throughout the world, will learn and reduce to practice this sublime and divine science, within and throughout the entire range of his legitimate sphere. Should that day ever come, so manifest will be the dazzling brightness, the ravishing beauty, and the incomparable glory of our grand old Church as manifested in the lives of her children, that the irresistable power of her divine attraction will draw to her bosom all the children of Adam of good will and honest hearts of every creed and clime and country on the face of the earth. Then will the sun rise and set upon a re-united Christendom, composed of one flock under one shepherd, worshiping at one altar, and offering up to the Eternal Father the same Great Sacrifice, from the rising of the sun to the setting thereof.

LETTER FROM SOUTH AMERICA.

1. President Errazuriz's Message.—2. Bolivia and Peru vs. Chile.—3. The Dream of a Great South-American Federation With Spain on a Religious Platform.—4. A Latin-American Medical Congress at Santiago.—5. A Pastoral of Msgr. Casanova.—6. Persecution Continues in Ecuador.—7. Good News from Brazil.

1. The message of President Errazuriz of Chile has just appeared; it dwells with great emphasis on the surplus of 16 1-2 millions of pesos in the treasury. The condition of commerce seems to be less favorable; the exports have diminished by over 5 millions of pesos, while there is an increase in imports of nearly 4 millions. President Errazuriz tries to explain that this is not a bad sign at all; I really can not grasp the argument. The arrangement with the Argentine Republic gives him just satisfaction; both republics have given a noteworthy example by submitting their differences to arbitration. A new treaty of friendship and commerce is recommended to Congress, with Japan. The alarming increase of the inmates of the public prisons is deeply deplored and the necessity of forming a criminal colony in some southern island expounded. The President dwells on the impending difficulties with Peru and Bolivia and believes that an early and peaceful settlement is at hand.

2. It may seem strange to you that Bolivia and Peru have recently witnessed a novel agitation in favor of an intervention of the U. S. against the growing agression of Chile; the most serious newspapers of Bolivia did not hesitate to discuss the possibility of voluntary annexation to the States, rather than submit to the demands of Chile. A few weeks ago a meeting was held at Arica and it was resolved that the provinces of Tacua and Arica should hoist the Stars and Stripes in case Chile should not return them to Peru. So deep is the hatred against Chile that the two republics Peru and Bolivia would not hesitate to risk their higher interests to deliver themselves from their hereditary enemy, at whose mercy they are. The agitation seems to have caused some anxiety at Santiago and things go more smoothly now.

3. The press is publishing a correspondence between Don Carlos of Spain and Carlos Walker Martinez; the latter is, as you may know, Chile's really great man, who wields more influence in public affairs than Errazuriz himself; in literature too he has gained a considerable reputation, here as well as in Europe. Although a politician of constant success, he has always remained a staunch defender of his Church and faith. In the correspondence to which I refer, most vivid expression is given by both Don Carlos and Mr. Martinez to the long-cherished ideal, so dear to all nobler hearts of this continent, of a great union between Spain and her American daughters upon a religious platform, aided by their common language and history. Don Carlos speaks of "a great common enemy," whom you will easily detect. Walker Martinez points out another common enemy, much to be dreaded,—irreligion. The latter is very happy in his general review of the needs and woes of South America. Both agree that the union should be practically inaugurated by the establishment of a Court of Arbitration. If all South American republics had leaders like Walker Martinez, the "great dream" would have some probability of realisation.

4. Great preparations are being made for a Latin-American Medical Congress and Exposition, to be opened at the end of the year at Santiago.

5. The Archbishop of Santiago, Msgr. Mariano Casanova, has just published a pastoral letter with reference to the keeping of cemeteries. We are informed that the late Latin-American Council at Rome has taken great interest in this question; that it ordered a chapel to be erected in every cemetery; that the dead should not be brought to the parish church, but to the cemetery chapel, where low masses may be said. The Archbishop deplores the condition of many poor

people, who have to make long journeys, even three days, to bury their dead; he admonishes all faithful not to bury their dead without the rites of the Church, and urges the pastors not to ask too much for their services. He deplores the pagan pomp which has crept in at funerals and condemns the sumptuous monuments which have become the fashion. About funerals too, timely prescriptions are given; a solemn funeral is not to last longer than an hour, etc.

6. *El Provenir* publishes an interesting correspondence from Ecuador, which will give you some new details about the religious situation in that poor country. I send you a copy. Every month one or more priests pass this port, who have been banished by Alfaro for trifling causes, or none at all. The moral suffering of these poor priests is in most cases intense. I have seen them weep almost in despair, but never once heard them curse the tyrant who has broken so many hearts.

7. Good news come from Brazil; the first Brasilian Catholic Congress has been opened on the 24th of May; I have no details; a vast number of delegates embarked for Rome at the close.

FEDERICO LUIS JADE.

IQUIQUE, CHILE, June 11th.

A DARWINIAN PLEA!

A Darwinian philosopher was brought before a justice on a charge of drunkenness. In defence, he said: "Your worship, I am a Darwinian and have, I think, discovered the origin of my unfortunate tendency. One of my remotest grandfathers was an anthropoid of a curious turn of mind. One morning about 4,391,623 B. C., he was looking over his store of cocoa-nuts, when he picked up one for his breakfast in which the milk had fermented. He drank the liquor and got gloriously drunk, and ever after he kept his nuts until fermentation took place. Judge, then, whether a tendency handed down through innumerable ancestors should not be taken in my defence."

Casting a sarcastic look at the prisoner, the justice said: "I am sorry that a peculiar arrangement of the atoms of star-dust resulted in giving me a disposition to sentence you to pay a fine of five dollars and costs!"

U. F. M—r.

"INNOMINATO'S" LATEST INTERNATIONAL ROMANCE.

The Abbe Boeglin ("Innominato," "Fidelis," "Bentivoglio," "Lucens," etc., etc.,), he of the fertile pen and the wonderful imagination, has unearthed "an ingenious German scheme for capturing the papacy." He publishes it to the world in a letter to the New York *Sun* (July 8th), as "a political and intellectual phenomenon of striking and international importance," and the fact that it is reproduced in such a conservative paper as the *Northwestern Catholic* (July 12th) proves that even some Catholic editors who ought to know better, have got scared.

There has been some talk of late—indeed for the last ten years, more or less—of carving a new see out of the Diocese of Cologne, with headquarters at Aix-la-Chapelle. M. Boeglin has discovered that the Berlin cabinet is at the bottom of the movement, at the direct instigation of Emperor William, who cherishes the plan of placing on his brow in that ancient city of Charlemagne, the new crown of Emperor of the West. With the help of a German Catholic writer—"counsellor to the Kaiser and to several crowned princes; in correspondence with the various chancellors' offices; author of secret reports on Rome and the religious questions; in relations with all head officials; a yearly pilgrim to the Vatican" — the government is furthermore secretly, steadily, and skillfully "trying to bring into the line of its new policy the best-known Catholics throughout the world."

The Americans—candid and realistic souls, this Herr Professor would like to persuade that Germany is striving for the success of Americanism, and "Innominato" fears that "certain persons in the new world have already allowed themselves to be taken in by this clumsy artifice."

We thought at first that this wicked Herr Professor might be our old friend Msgr. Schroeder; but he would never take a hand in furthering the cause of "Americanism," even indirectly. Perhaps M. Boeglin refers to Hofrath Dr. Krauss of Fribourg. We always knew that he was what the Germans call "ein unsicherer Cantonist," but we never dreamed he was as dangerous as all this and suppose we shall have to watch his movements even more closely in the future than we have done in the past.

"Innominato" winds up his letter by assuring the American readers of the *Sun* that "this international romance amounts only on the one hand to an immense piece of mummery against Rome and on the other to a glorification of Pan-Germanism. It will be understood in time."

It is indeed a gigantic piece of mummery —on the part of M. Boeglin; and those who know this versatile gentleman's reputation as a long-distance prevaricator, need no long time to understand it. The only astonishing feature about it is that the *Sun*, which boasts of being a conservative and reliable paper, makes itself the vehicle of such idiotic international romances. It ought to turn "Innominato" over, bag and baggage, to the "yellow" *Journal* or the *World*. ARTHUR PREUSS.

ALCOHOL AND PHYSIOLOGY.

The experiments conducted by Professor Atwater for the purpose of determining the physiological effects of alcohol, have attracted general attention and aroused a good deal of animadversion. The Prohibitionists regard him as teaching the pernicious doctrine that alcohol is a food, and as having, therefore, proved himself necessarily in the wrong. Horace Greeley once observed, in discussing the nature of the transformation of the water at the wedding feast at Cana, that what was called wine could not have been an alcoholic liquid, because alcohol was a poison, and the Saviour would have never given men poison to drink. This is substantially the position of the Prohibitionists. It is a cardinal point in their creed that alcohol is a poison, and only a poison; and the suggestion that it may be a food is, of course, regarded by them as the greatest possible heresy.

It seems, however, that Professor Atwater has not been correctly reported, and the conclusions which he has reached have been misrepresented. He has very properly thought fit to explain his position in an address delivered before the National Educational Association, and published in the last number of the *Educational Review*. He begins with a reference to the fact that the laws of nearly all the States require instruction to be given in the public schools concerning the effects of alcoholic beverages. There is, however, a very wide difference between what is taught in many of the public schools on this subject and what is taught generally in the colleges, universities, and medical schools, and by the leading physiologists of the world. If the latter teaching is true, the former is false. If the statements in the text-books and in the public schools are contradicted by scientific observation, and if rules of conduct are based on unsound theories, our educational policy is plainly demoralizing, and it ought not to be defended by associations having the support of morality as their end.

According to Professor Atwater, the results of the most valuable scientific research and the opinions of the leading physiologists of the world unite in saying that alcohol may be either food or poison, or both, according to circumstances. There is a small group of physiologists and pharmacologists who take ground, more or less strongly, against any dietetic use or value of alcohol; but even this group would admit, Professor Atwater thinks, the absence of proof that alcohol does not supply the body with nutriment. There is a second group, inclined to favor the moderate dietetic use of alcohol, classing it with non-proteid food material like sugar, starch, and fat, but still maintaining that its classification as a food is not clearly established. They question its value for supplying the body with nutriment, but consider that it may be useful as an aid to digestion and otherwise. A third group regard alcohol, in moderate quantities, as a food in the sense that it may serve for nutriment, and many of them regard its nutritive value as occasionally very important.

Professor Atwater has read and conversed much on this subject, and finds that alcohol in small quantities is constantly spoken of as a food, and in very large quantities as poison. He has rarely, if ever, heard alcohol in small quantities spoken of as a poison, in the ordinary sense of the word, by any specialist of recognized position. Alcohol does not build tissue, and it is not stored in the body for future use; but it is oxidized in the body, and does yield energy. It may be called a partial food when taken in moderate quantities, and it can not then be properly called a poison. As to its injurious effects in very large quantities, no difference of opinion exists. At the meeting of the International Physiological Congress in 1898 these views were endorsed with substantial unanimity. A statement embodying them was drawn up by Prof. Michael Foster of the University of Cambridge, and was signed by sixty-two men, nearly all well-known investigators. If disapproval was felt, it was not expressed. As to Professor Atwater's own experiments, he corrects the reports that he has been studying the effect of alcohol as a brain food, and that he has been feeding men on a diet consisting chiefly of

alcohol, and that he has found two ounces a day a desirable part of the diet.

What should be taught about alcohol, in Professor Atwater's opinion, is that it is not a food in the sense in which that word is ordinarily used, and that it is not a poison in the ordinary sense. We may say truthfully that the moderate use of alcohol is fraught with danger; but if intelligent boys are told that alcohol, as it is found in wine and beer, is a poison, they know, or will know, that they are misled. It is wrong to teach that alcohol in small quantities is always, or necessarily, harmful, and it is inexcusably false to teach this as demonstrated by scientific observation. Unfortunately, such teaching is found in some of the text-books used in our schools. We read there that "alcohol is universally ranked among the poisons by physiologists, chemists, physicians, toxicologists, and all who have experimented, studied, and written upon the subject, and who, therefore, best understand it....Medical writers, without exception, class alcohol as a poison.....It must be remembered that in whatever quantity or wherever alcohol is found, its nature is the same. It is not only a poison, but a narcotic poison. These statements are condemned by Professor Atwater as scientifically incorrect and morally pernicious. No one recognizes more heartily than he the laudable motives with which they are made, or the frightful evils which cause them to be made. They are endorsed by a great temperance organisation, "whose membership includes thousands and other thousands of the noblest, the most conscientious, the worthiest of the women of the world." But they are not true.

"Teach a boy of ten," said an eminent teacher, "that a lie is the truth, and at twenty he is in danger of believing that the truth is a lie." One of the great obstacles in the path of "temperance reform" is found in the exaggeration and falsification which makes so large a part of the means used to promote that reform. "Is not temperance advisable, even in the teaching of temperance doctrine?" This is the question which Professor Atwater asks, and we can but regard his review of the whole subject as an admirable argument in favor of temperance in the highest sense.

THE MOVEMENT IN CO-OPERATIVE AND FRATERNAL ASSOCIATIONS DURING 1898 AND 1899.

The official report of the N. Y. Insurance Commissioner gives a condensed statistical view of the movement of co-operative and fraternal societies for 1898 and 1899, that may prove of interest to our readers.

CO-OPERATIVE ORDERS.

Income.

	1898.	1899.
Received from members,	$17,538,335.66	$10,456,287.94
Other receipts,	1,319,090.06	924,543.28
Total,	$18,857,425.72	$11,382,831.22

Disbursements.

	1898.	1899.
Claims,	$12,191,869.16	$7,916,803.31
Expenses,	5,743,381.05	3,398,025.53
Total,	$17,935,250.21	$11,314,828.84

FRATERNAL ORGANIZATIONS.

Income.

	1898.	1899.
Received from members,	$29,921,369.48	$32,182,079.99
Other receipts,	717,200.58	892,568.43
Total,	$30,638,570.06	$33,074,448.42

Disbursements.

	1898.	1899.
Claims,	$26,586,151.61	$28,859,481.57
Expenses,	1,990,540.38	2,667,558.54
Total,	$28,576,691.99	$31,527,040.11

Certificates in force in 1897, 1,307,017; 1898, 1,374,371; 1899, 1,488,729.

Thus it is plain that the co-operative associations are on the decline, while the fraternals, despite 1720 recorded failures within the last two decades, are still on the increase. Perhaps the expense-account of the co-operatives, nearly 50%, is the cause of the decline; but the expense-account of the fraternals is not small either. It costs 9 cts. to transmit a dollar to a beneficiary.

J. HERNAN.

THE NEW SCRIPTURES:

According to Tyndall, Huxley, Spencer, and Darwin.

(Genesis, Chapter II.)

1. Primarily the unknowable moved upon cosmos and evolved protoplasm.

2. And protoplasm was inorganic and undifferentiated, containing all things in potential energy; and a spirit of evolution moved upon the fluid mass.

3. And the unknowable said: Let atoms attract; and their contact begat light, heat, and electricity.

4. And the unconditioned differentiated the atoms each after its kind; and their combination begat rock, air, and water.

5. And there went out from the unconditioned a spirit of evolution, and working in protoplasm by accretion and absorption, produced the organic cell.

6. And cell, by nutrition, evolved primordial germ, and germ developed protogene, and protogene begat eozoon, and eozoon begat monad, and monad begat animalcule.

7. And animalcule begat ephemera; then began creeping things to multiply on the face of the earth.

8. And animalcula in the water evolved fins, tails, claws, and scales; and in the air wings and beaks; and on the land they sprouted such organs as were necessary as played upon by the environment.

9. And by accretion and absorption came the radiata and mollusca, and mollusca begat articulata, and articulata begat vertebrata.

10. Now these are the generations of the higher vertebrata, in the cosmic period that the unknowable evoluted the bipedal mammalia,

11. And every man of the earth, while he was yet a monkey, and the horse, while he was a hipparion, and the hipparion before he was an oredon.

12. Out of the ascidian came the amphibian and begat the pentadactyle, and the pentadactyle by inheritance and selection produced the hylobate, from which are the simiadae in all their tribes.

13. And out of the simiadae the lemur prevailed above his fellows and produced the platyrrhine monkey.

14. And the platyrrhine begat the catarrhine, and the catarrhine monkey begat the anthropoid ape, and the ape the longimanous ourang, and the ourang begat the chimpanzee, and the chimpanzee evoluted the what-is-it.

15. And the what-is-it went into the land of Nod and took him a wife of the long imanous gibbons.

16. And in process of the cosmic period were born unto them and their children the anthropomorphic primordial types.

17. The homunculus, the prognathus, the troglodyte, the autochthon, the terragen—these are the generations of primeval man.

18. And the primeval man was naked and not ashamed, but lived in quadrumanous innocence, and struggled mightily to harmonize with the environment.

19. And by inheritance and natural selection did he progress from the stable and homogeneous to the complex and heterogeneous; for the weakest died and the strongest grew and multiplied.

20. And man grew a thumb, for that he had need of it, and developed capacities for prey.

21. For, behold, the swiftest men caught the most animals, and the swiftest animals got away from the most men; wherefore the slow animals were eaten, and the slow men starved to death.

22. And as types were differentiated, the weaker types continually disappeard.

23. And the earth was filled with violence; for man strove with man, and tribe with tribe, whereby they killed off the weak and foolish and secured the survival of the fittest.

U. F. M—r.

EXCHANGE COMMENT

The Rev. Thomas H. Malone, editor of the *Intermountain Catholic*, who is at present touring Europe, has discovered in Paris that there is a fellow in Rome—he signs "G. M. Flamingo," and acts as correspondent for the N. Y. *Times*—who "is the medium chosen by Archbishop Ireland's traducers to give publicity to insinuations for which they themselves are unwilling to stand sponsor." He adds (*Intermountain Catholic*, July 7th) that "unfortunately.....any newspaper correspondent in Rome, Paris, London or elsewhere on this side of the Atlantic (Father Malone writes from the French capital) "whose venality prompts him to disregard the ethics of his profession, can eaily secure employment to vilify the Archbishop of St. Paul."

Which is news, to be sure,—if it is true. Father Malone says he "might write columns on Mr. Flamingo and his work." We are sorry he does not reveal the whole dastardly anti-Ireland junta, of whose existence we had not even a suspicion hitherto. It would make welcome reading for the gullible clientele of the *Intermountain Catholic* and a score of other liberalistic organs, who delight in "international romances" of the Boeglin-Malone stamp.

* * *

The *Catholic Columbian* (July 7th) observes:

"So long as a Catholic paper has no influence, nobody minds it. But just as soon as it has built up a reputation for strong persuasive editorials, the politicians pester its bishop to throttle it. But it has rights that no one is entitled to destroy."

We suppose this is an answer to the *Catholic Universe*, which (in its edition of July 6th) arraigned the *Columbian* for "the insult-

ing manner in which it referred to the Archbishop of St. Paul" (see the offensive passage in No. 17 of this REVIEW, p. 133), and called upon the new Bishop, Dr. Moeller, to force the Columbus scribe to make a public apology.

Every Catholic journal that tries to be independent and outspoken, has the same experience, and we are glad to see the *Columbian* growing independent. Hitherto we can not say that we had reason to admire it for blunt honesty and backbone.

* * *

Here is a note from the *Ave Maria* (July 14th) which we would make our own and recommend to the careful consideration of our regular and especially our occasional correspondents:

"If there is one thing more than another that the average editor lothes, detests, and abominates, it is the rolled manuscript. It is an unmitigated nuisance to both reader and compositor, if indeed it has the unmerited good fortune to reach the compositor at all. The italicized warning printed on the editorial page of an Eastern magazine, "Rolled MSS. will be burned unopened," expresses the fate which all editors feel like assigning to those rolled pages that will curl up, and will not submit to be read unless weighted down on the table at the four corners. When will literary aspirants understand that an unfastened and unfolded—above all an unrolled —manuscript stands ten chances of being read and accepted to the rolled manuscript's one?"

* * *

We are pained to see the *Midland Review* (July 12th) recommend to its readers and offer them at club rates, the thrice-a-week edition of that yellowest of all the yellow journals, the N. Y. *World*.

No wonder Mr. O'Malley, the editor, feels himself impelled to declare, in the same issue, that "the business manager" (of the *Midland*) "is convinced that it does'nt pay to battle for public decency."

We should rather resign than work for or with such a manager.

ARTHUR PREUSS.

EDUCATION.

THE GREAT USEFULNESS OF SUNDAY SCHOOLS.

Wm. E. Curtis contributes the following amusing story to the Chicago *Record* (June 30th):

After a dinner in one of the most hospitable residences in Washington, a party of very distinguished men—cabinet ministers, senators, diplomats, scientists, and soldiers—sat in the smoking-room, and the conversation naturally drifted from politics to the proposed revision of the creed of the Presbyterian church. Much to the surprise of each other, and to themselves perhaps, no one of the party was able to name the "Five Points of Calvinism" upon which the theological system of so large a community is based. Several undertook rather harshly to explain for the benefit of their less learned companions what Calvinism meant, and a justice of the Supreme Court was able to name four points of Calvinism to his own satisfaction, altough his accuracy was questioned by others, and he could not remember the fifth. His four points were:

1. Original sin or total depravity.
2. The freedom of the will.
3. Predestination or election.
4. The perseverance of the saints.

Then somebody remarked that he once sat in the Union League Club at New York with Roscoe Conkling, Chester A. Arthur, and several other distinguished gentlemen, who had been carefully educated in religious families, and that none of them was able to name the twelve Apostles.

"That's easy," said a Senator, brashly, beginning "Matthew, Mark, Luke and John, bless the bed that I lie on, Paul, the two Jameses, Jude, Barnabas——." And there he stopped, with some embarrassment.

"Timothy," suggested a major-general, who is a vestryman in an Episcopalian church.

"Nonsense," answered a senator, "Timothy was a disciple of Paul's. He wasn't one of the twelve Apostles."

"Nicodemus," suggested one of the company.

"Jeremiah," suggested the third.

"Judas was one of the Apostles," meekly came from a voice in the corner.

"I'll be blamed if he was. He was a disciple," was the curt reply.

"Weren't the disciples and the Apostles the same thing?" inquired the meek voice, getting a little bolder.

Bartholomew was suggested and accepted by several.

"What's the matter with Peter?" exclaimed a modest young member of the diplomatic corps, who had hitherto been silent.

"How many does that make?" somebody asked, and they counted up ten for sure, with as many more doubtful.

"Let's look in the Bible," somebody suggested, and the Good Book was overhauled in vain. Then an encyclopedia was appealed to, but it was not entirely satisfactory, for it included Thomas and Andrew in the list, and the justice of the Supreme Cout and two of the senators were positive that Andrew was not an Apostle.

All of which teaches the great usefulness and need of Sunday schools.

TRINITY COLLEGE.

"Trinity College, Washington, D. C. A Catholic Institution for the Higher Education of Women," is the title of a pamphlet sent us of late. It announces the opening of the first scholastic year for November next, and describes the courses of studies that may be pursued there. Three years ago the Cardinal of Baltimore said in a congratulatory letter to the Provincial of the Sisters of Notre Dame: "Your work with that of the University will complete and crown our whole system of Catholic education; will be a blessing to our country and a glory to our Church."

Therefore we carefully read and re-read the pamphlet to see how near to our own ideal of such an institution Trinity College would come.

To our astonishment we found:

1. No questions are asked about the religious knowledge of the applicant for admission;

2. Whilst of the twenty-five weekly class hours, four are allotted to mathematics and fifteen to languages, only one is given to religion.

3. Contrary to §296 of the III. Plenary Council of Baltimore, masses are promised to the benefactors of the College.

4. With extreme modesty this new-comer in the field of female education tells all its older competitors that without an examination no graduate of theirs can be admitted and that they had better get together at once to establish a uniformity of studies throughout the land to provide material for this latest 'varsity.

Now these points can hardly be considered ornaments in the "crown," but there is one consolation: the very rich only will be able to pay the required tuition fee ($100) and board ($300) from November 6th to June 5th —seven months! The wonder is, though, that an institution erected for a such a wealthy clientele has been and is still passing around the hat all over the land.

J. F. MEIFUSS.

RELIGIOUS WORLD.

....According to the Salzburg *Katholische Kirchenzeitung* (No. 48), the membership of the Old Catholic sect in Switzerland has dwindled to 32,000 souls, at the very highest, with fifty-six ministers, all told. In Berne, as our readers are aware, there is an Old Catholic theological faculty, but it had only six students last year. The Protestant theological faculties of the Swiss universities do not seem to fare much better, by the way, for we learn from the same reliable source that the one in Zurich has no more than nine immatriculated students.

....The Rome correspondent of the *Freeman's Journal* (July 7th), who is usually conservative and careful, confirms the report that Msgr. Keane has been appointed Archbishop of Dubuque. He adds that the first name signed to the petition for his appointment was that of Archbishop Corrigan. (?)

....The Rome correspondent of the *Catholic Standard and Times* (July 14th) announces that Msgr. Montgomery, ordinary of the Diocese of Monterey and Los Angeles, will shortly be appointed coadjutor to Archbishop Riordan of San Francisco, presumably cum jure successionis. He adds that Msgr. Loughlin of Philadelphia is mentioned as probable successor to Bishop Montgomery at Los Angeles, though this is evidently a gratuitous speculation.—A. P.

....The news comes from Havana that there has been appointed a legal board to consider the question of the ownership of Church property, with a view to a quick and equitable settlement of the matter. The *Independent* (July 12th) thinks that such a board will also have to be appointed for Porto Rico and the Philippines.

....There is a possibility that Dr. Lieber, the leader of the German Centre party, may visit the U. S. again this summer; however, he will not come "for the purpose of studying the industrial and political conditions of this country," as has been pretty generally asserted in the American Catholic press, but simply to recover fully from the serious illness through which he has recently passed.—A. P.

....The *Western Watchman* (July 15th) is authority for the statement that a new diocese is to be created in Nebraska, comprising the western portions of the present dioceses of Omaha and Lincoln, which are declared to be "territorially too large." A part of the plan is to raise Omaha to the archiepiscopal rank with Msgr. Scannell as first Archbishop.

Hastings and Grand Island are competing for the new see.

We believe this is mere speculation without foundation in fact.—A. P.

....The *Catholic Columbian* (July 7th) declares, and we believe it is right in its opinion, that "the only barrier between taxation and Church property, is that of the $680,000,000 ecclesiastical estate in this country, as estimated by the census of 1890, $570,000,000, belong to the non-Catholic denominations. If the Catholics, instead of owning only $110,000,000 owned the $570,000,000, the non-Catholics would have another paroxysm of 'patriotism,' like the spasm experienced by them in the Indian school question, and they would denounce the "union of Church and State" until confiscating taxes were levied on all real estate used for ecclesiastical, charitable, and educational purposes."

....The *Inter Ocean* is authority for the statement that Archbishop Feehan of Chicago has refused to permit Rev. Father Hugh Maguire to accept an appointment to the city Board of Education, on the ground that, as the Catholics have a school system of their own, for any priest to accept a position on the public school board would be to oppose that system.—J. W.

....Msgr. Joseph Stephan, for many years the indefatigable champion of our Indian schools and missions, has resigned, according to the *Kath. Wochenblatt* of Chicago (July 11th). He will sail for Germany on August 7th, where he intends to spend the remainder of his days in his birthplace, Gissigheim. We sincerely wish our venerable friend a long and pleasant "*otium cum dignitate.*" He has richly deserved it.—A. P.

....The *Monitor* chronicles the death, at De Smet Mission, Idaho, of Rev. Joseph Joset, S. J., the famous Indian missionary and the last of that noble band of priests, of which Father De Smet was the leader, that came from distant Europe in the fourties and devoted their lives to the conversion of the Redmen. Father Joset died among his grateful Coeur d'Alenes, whose spiritual guide he had been for fifty years: *R. I. P.*

OPEN COLUMN.

1. Correspondents should give their name and address (not for publication if they so desire.)
2. We can not notice anonymous communications, unless they are unusually absurd.
3. The editor of THE REVIEW does not hold himself personally responsible for the opinions and sentiments expressed in these communications.
4. Communications exceeding two hundred words will not be printed except for special reasons.

A CATHOLIC CYCLOPEDIA.

TO THE EDITOR OF THE REVIEW.—*Sir*:

I enclose an advertisement of a new cyclopedia alleged to be satisfactory from a Catholic point of view. A priest from whom a letter of recommendation appears told a clerical friend of mine with his own lips that it was no better than any others!

Recommendations are given in such cases by prelates and priests with appalling carelessness. Is not this an abuse which needs to be remedied?

We sadly need a really Catholic encylopedia. When shall we have one? Thus far the Britannica is far and away the best in the language, but very anti-Catholic.

M. M. S.

* * *

The new cylopedia referred to is the "Columbian," published by Funk & Wagnalls Co., New York City, and extensively offered by that firm to the Catholic clergy at cheap club rates.

We are unable to say whether it is satisfactory to Catholics, though the reputation of the firm inspires us with grave doubts.

A. P.

THE NECESSITY OF CATHOLIC WORK AMONG RAILROAD MEN.

TO THE EDITOR OF THE REVIEW.—*Sir*:

You ought to make a campaign for some kind of Catholic work among railroad men, such as the Sacred Heart League has among the sailors. I find that in railroad towns (i. e., where shops are and most of the people are dependent on the R. R.) the Catholic men almost all give up the practice of religion and many apostatize.

S.

SCIENCE AND INDUSTRY.

ELECTRIC COOKING.

We see from the *Sun* (June 24th) that in Utica, N. Y., a block of new apartment houses has just been furnished with a complete installation of electric cooking utensils in each flat. The electrical kitchen furniture consists of three round platters or "stoves," an oven and a broiler. It is declared, apparently with reason, that meats broiled on the electric gridiron are much more palatable than those charred and scorched in the ordinary way over hot coals. The most remarkable feature of these electrical kitchens is that the stoves, &c., are simply placed on an ordinary kitchen table, and when the cooking is completed can be stowed away in a convenient closet, leaving the kitchen free of even a trace of cookery. Space is thus saved, and the kitchen can be as small as the conscience of the architect will permit because of this saving, and also because the electrical utensils give off no heat. All of the heat is used in the cooking and not in warming and vitiating the air of the room.

The flats in Utica are also provided with electric curling-tong heaters, much approved by the feminine tenants.

SPONTANEOUS GENERATION.

Undoubtedly the reader has already met this term, if nowhere else, at least in the last expose on evolution by Mr. Merwin M. Snell, where he states that spontaneous generation is now universally admitted. What does this term mean?

Every housewife is acquainted with mould, which leaves nothing unattacked. Likewise we can not help observing that soon after a rain the water that has gathered, say f. i., in a barrel, begins to be very much alive. Also out of a carcass worms soon begin to grow. Again we need but pour water over some dead organic matter and shall soon behold, assisted by a good microscope, that the drops have become the dwelling-place of numberless living beings, called "infusoria."

Whence, then, do these plants, for such are mould, yeast, etc., and these animals, for such are the infusoria, worms, insects, come? And whence the intestinal worms of all kinds and shapes, which grow even within the living organism of many animals?

Ancient natural philosophy answered that they came into existence by "equivocal or spontaneous generation." Spontaneous generation (also called equivocal generation or abiogenesis) is the production of living organisms (plants or animals) without previously existing parents, from inorganic matter or from decomposing organic matter.

St. Augustine and St. Thomas admitted such a generation for the lowest species in both kingdoms. This will explain why certain liberal Catholics adduce these men as favorable to evolution.

Such an error was pardonable in times previous to the invention of the microscope. It is however no longer excusable in the XX. century. The renowned Academician Flourens says: "Spontaneous generation is no longer upheld for insects since Redi (1866), for the intestinal worms since Van Beneden (1853), for the infusoria since Balbiani (1862); and since Pasteur no true and sincere scientist ventures to hold it for any living organism."

True, David Friedrich Strauss sternly maintained a contrary opinion. But the learned naturalist A. v. Humboldt, though himself an atheist, wrote to Varnhagen: "What I do not like in Strauss is his carelessness, with which he upholds the origin of organisms out of the anorganic."

As to the origin of insects from decaying matter, Bedi has proved clearly that they develop from eggs deposited in the carcass. He covered pieces of meat with fine gauze and no insects developed upon it.

As to intestinal worms, modern physicians prove beyond doubt that they come forth from eggs only. Of course, their study was rather difficult, since most kinds go through diverse metamorphoses and even need diverse bodies as habitations for their development. Let us follow, e. g., the wanderings of the tape-worm:

The egg keeps well in the humid ground. Swallowed by a hog, it develops into a fin. To transform into a tape-worm, it has to change locality, i. e., it has to enter another animal's body. The developed tape-worm consists of rings, of which each possesses reproductive organs, and is consequently filled with uncountable little eggs. These, when deposited in humid ground, go through the same process as the mother tape-worm. Such processes the scientist calls "alternate generation." Indeed, in some lower species, the number of unlike generations is much greater. The first generation is from the egg, the second and following is by metamorphosis, and each unlike to the preceding, so that in a few kinds, the eighth or ninth generation is reached before the perfect animals appear again as male and female for reproduction by eggs. In such cases, of course, the study of these animals has been very difficult, and it took quite a while until their whole history became known.

Most or rather all cases where animals seemed to form from decaying matter, are now-a-days proved to have been misapprehensions of the facts observed. The dead matter from which they formed was filled with minute eggs or with such animals in a transitory stage.

Schulze, Schwann, and Unger, proved to evidence that even in the best distilled water, the lowest "protozoa" (Protococcus minor) formed, if common air had admittance. Not so if the air admitted was first submitted to a process of purification. In this case there was, even after years had elapsed, not a trace of organic substance to be noticed. But if the cork of the test-tube was opened for a minute, the growing of this little plant could soon be observed.

Pasteur gave the theory of "equivocal gen-

eration" its most fatal blow. Manifold were the experiments he made to show its absolute fallacy. He fastened, f. i., a glass tube in his window. In the middle of said glass tube he had fitted a small ball of gun-cotton. One end of the tube communicated with the air. On the other end some mechanism sucked in the air from outside. After this apparatus had been in action for twenty-four hours he examined the cotton and found innumerable organised germs, f. i., spores of fungi, etc. He brought such a cotton-ball into distilled water, which for 1½ year had not shown the least trace of organised beings. After twenty-four hours he found all indications of what till then had been called spontaneous generation. Again he put a piece of meat already putrefying into a glass cylinder, closed the cylinder with a small tube, boiled the meat and then shaped the little tube into the form of an S. Though thus air entered into the vessel, no sign of generation was observed. The germs remained in the bent. When he cut the bent off, organisms appeared.

The old axiom therefore: "Omne vivum ex ovo," has not yet been shaken. And all assertions to the contrary are a slap in the face of science. There is no such thing as "spontaneous generation."

U. F. Molitor.

TOPICS OF THE DAY.

The Boxers.—The *Ave Maria* (July 14th) has the subjoined interesting note on the Chinese Boxers:

"Although the Boxers have been very much in evidence of late, next to nothing is known about their origin or organisation, or the objects for which the society exists. It is said to number as many as four million members, scattered over the world. A writer in the London *Daily Chronicle* declares that the Boxers are really a branch of the Freemasons, being known to the European population of Canton, Shanghai, and Peking as the Great Triad Society. It is governed by five grand masters, who unite in controlling the actions of the members."

An Apostate Priest.—The daily papers report that the Rev. Arthur Coutlee, O. M. I., a Canadian priest, was recently immersed in Worcester, Mass., and joined the Baptist sect. He is quoted in the *Sun* (July 8th) as saying that he is going to undertake Protestant mission work among the French-Canadians in New England and to provide in Worcester a home for Catholic priests who contemplate apostasy.

For the latter—thank God they are few and far between—the Rev. Arthur O'Connor's "home" in New York city affords plenty of accommodation. As for the *per*version to Protestantism of the French-Canadians, that has proved a hopeless undertaking and it will be useless for a fallen-away priest to reattempt it.

The daily papers reported under date of Worcester, Mass., July 9th:

"Rev. M. J. Arthur Coutlee, a priest of the Roman Catholic Church, and Miss Georgiana Perrier, formerly a school teacher in Ontario, Canada, who eluded her parents and came 800 miles, were married by Rev. Arthur St. James in the Beacon Street French Baptist Church here to-night."

Whereon the *Standard and Times* (July 14th) comments:

"Is it any wonder that the 'humanism' of a celibate hierarchy was too much for this eminently saintly and disinterested gentleman? It is the old, old story: whenever you hear of a fallen priest, look for the woman or the ine-flagon."

Death of Dr. Falk.—The cable reports the death of Dr. Paul Ludwig Adalbert Falk, who, as Prussian Minister of Public Worship, was instrumental during the Culturkampf in bringing so much persecution upon the heads of the Catholics of Germany. The laws of oppression called the Falk laws and his shameful role in the Culturkampf will make his name infamous in history for all time to come.

The Missing Link in Fruits.—According to the Nashville *American*, quoted in the Chicago *Record* of July 6th, Col. O. W. Rosamon, of Crockett Co., Tenn., has "just finished an experiment in grafting which develops something of more than ordinary interest even to the layman. There are, generally speaking, two classes of fruit, those with seed and those with stones. In the former are included the apple, pear, and quince, while the latter is represented by the plum, peach, apricot, and nectarine. A twig from one class can not be grafted upon a tree of the other class, though each kind grows readily upon a trunk of its own species. The practical experiments which Col. Rosamon has been conducting develop a missing link between the two classes of fruit trees. The missing link is no other than the persimmon tree, in the fruit of which there are several stones, arranged not unlike the seed of an apple. Both peach and apple twigs can be grafted upon its trunk and grow satisfactorily."

A truly wonderful discovery, which ought to place Rosamon's name beside that of Darwin in the history of modern science!

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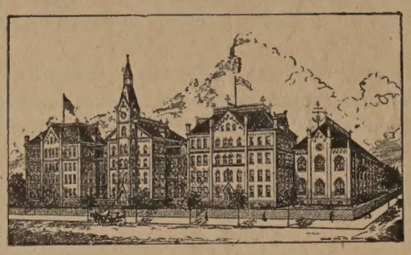

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